

PENTECOST.

BY

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INTRODUCTION

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INTRODUCTION.

PENTECOST was the second of the three great annual festivals of the Jews. It concluded the harvest of the later grains, and as this included a period of seven complete weeks, it was called the feast of fifty days, or Pentecost. It was also the time of the gift of the law, fifty days after the departure from Egypt.

The Pentecost, then, which marked the day on which the revelation of the Decalogue took place, became the grand inauguration day of Christianity. He who bowed the heavens to throw His voice from Sinai, now comes in rushing wind and tongue of flame. That invisible Hand which wrote upon the tables of stone the ten commandments, now writes upon the heart the new commandment of love—a law intensely holy, just and good.

The day of Pentecost was the day of days on which the Holy Ghost, the Comforter, the divine guest of the heart, the heavenly Paraclete, proceeding from the Father and the Son, descended in breath

of flame and tongue of fire upon the infant Church. His coming in fulness marks the Christian economy as the dispensation of the Spirit. We live in that holy home upon which He descended more than eighteen hundred and fifty years ago.

His was no passing visit; no sudden but transient illumination; no power fitfully given and suddenly withdrawn. "He dwelleth with you, and shall be in you." The fruits of the Spirit are "love, joy, peace, long-suffering, gentleness, goodness, faith"—all moral excellencies; all manly qualities; all sweet affections. No one can exhaust the alphabet. After the thousands of words, used and unused, the alphabet is capable of making just as many more. So with the graces of Christian character, under the redolent and rich inspiration of the Holy Ghost.

This pentecostal fulness is for all believers—fulness in Christ, in whom dwelleth all the fulness of the Godhead bodily—the baptism of the Spirit, refreshing, renewing, abiding, pouring His own light and love and power through all the life-currents of our being. "Oh, to know the exceeding greatness of His power to usward who believe!"

The purpose of this book is practical. It is to lift believers in thought and feeling and life to higher

levels. The author's one desire is to awaken in the hearts of all God's children a supreme longing for this "pearl of great price." Certainly, God will not bestow this gift until we are willing to forego all other gifts to obtain it. We are helpless, we are powerless, we can do nothing without the baptism of fire. We must wait for it in the Holy Cœnaculum, the Upper Room, in obedient faith, and with one accord plead for it, as hungry children cry for bread. Oh, that upon every reader of this little volume may rest the glowing, celestial tongue of fire! Oh, that through the truth and through the blood "which cleanseth from all sin," the Holy Ghost may perform His purifying work, that so we may receive power, even that fulness of the Spirit, which qualifies for abundant labors and abundant successes!

"Awake! awake! put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem." Shake thyself from the dust, and put on the power of the Holy Ghost. Then shalt thou be a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God.

HUGH JOHNSTON.

TORONTO, *May*, 1891.

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THE UPPER ROOM TO-DAY.

*"Tarry ye in the city of Jerusalem, until ye be
endued with power from on high."*

—LUKE xxiv. 49.

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PENTECOST.

THE UPPER ROOM TO-DAY.

ONE hundred and twenty people of one heart and one mind in the same place. History refers to no such gathering during the present century, and it is doubtful if the same number could be found in a similar state in all the Christian Church to-day. There are vast numbers who would agree not to attend such a gathering, and many others, who, did they agree on the point of being present, would not be of one heart and mind. The membership of the Christian Church have become so accustomed to doubts and fears, and to a life on a much lower plane, where such a variety of conflicting thoughts and feelings are permitted to hold sway, that they never seriously entertain the thought of meeting the conditions of unity in mind and heart that secure pentecostal bless-

ings. Where shall we go to find one hundred and twenty of one mind and heart? Can that number be found in that state for one day? We think not. However, should such a number be found ready to meet these conditions for one day, can we conclude that they would continue thus for ten days? The limited faith, love, zeal and consecration which we are accustomed to see, justify us in assuming that before ten days had expired many of them would have found an excuse for taking their departure. It does not require much ability to make an excuse. Any ordinary circumstance in life will serve as a basis for shrinking from apostolic devotion. People in general have their homes, friends and business to look after; and when they are worldly-minded they will not be found in the upper room. After being there for eight, nine or ten days, if it were possible to detain them that length of time, would not some of them become impatient, and declare that they had to go home, that their families were in need of their presence and counsel; that some of them might be sick, or they might be dead and

buried, having received no intelligence from them since they had left home? We pray thee have us excused. Would they not say that they had their business to look after, that they had to provide for their families; that if they did not provide for their own that they would be denying the faith, and would be worse than infidels. If we do not attend to our own business, other people will not do it for us.

Brethren and sisters, we must go, but pray for us; we want the best that God has for us, pray that we may receive it as we go. We want to enjoy all that there is for us. If they could be induced in any way to tarry in an upper room or seek it at home, it would not be for the purpose of rendering them useful or more efficient in the work of uplifting humanity, but merely that they might be happy. Others might declare, and thus excuse themselves, that they knew of many who were not saved, and if they should die in that state they would certainly be lost forever. Brethren, we cannot stand this, our hearts are burdened for sinners. We must go and tell them about

Jesus. We cannot bear to think of sinners being lost, especially those we have known so well. We must go and preach to them. The harvest truly is great, but the laborers are few. We feel that we are called to preach, and it is woe unto us if we preach not the Gospel. The love we have for souls is more than we can bear. It constrains us. Brethren, we must go. We know that we need this baptism of power that we have been praying for, and pray for us that we may receive it as we go. Will the Lord not bless us as much in preaching to sinners and leading them to Jesus as He will remaining in this upper room, where there are no sinners to be reached? We pray thee have us excused. Others are impatient, and believe they can offer an excuse more plausible than those already offered. They ask for a hearing, and declare that they know many who have not enough to eat, and are almost destitute of clothing to cover their nakedness. They say that they have bread and money, and are ready to spend them in feeding the hungry and clothing the naked. While they are supplying their

temporal wants, they believe that they could preach Jesus to them, pray with them, and thus lead them to give up and forsake all for Jesus. These excuses would be very plausible. Most professors of religion would not make any excuse. They would simply absent themselves. They would offer no apology. They never think of seeking the baptism of the Holy Ghost.

Men go out to preach who do not know that it is their privilege to be baptized with the Holy Ghost and with fire. Others go, knowing that they need it, and know it to be their privilege to be anointed for service, but they know also that such a class of preachers are not popular with most congregations in this nineteenth century. They desire and long for the anointing which abideth, but they would much rather be popular. It would not require any effort on our part to believe in the possibility of some one of the number finding fault with his brethren and sisters. We hear so much of it among so-called Christians, that a different state of things would excite surprise and wonder. It

seems to be perfectly natural for some to find fault with almost every person that they meet. When Christians get into a grumbling mood, having become soured and stagnant for the want of an outlet, we will be greatly deceived, if we expect from them patience, kindness and long-suffering. Our brethren and sisters would have to be more than human, if we could not find fault with them, were we so disposed.

The Lord Jesus, who was perfect God as well as perfect man, could not please the people. They murmured against Him. They found fault with Him. They called Him a devil. They despised Him. All manner of cruel indignities were heaped upon Him. This was not provoked by men who professed to be openly profane, but by them who essayed to be profoundly religious. The apostles and disciples in the upper room might have found fault with each other if they had been so disposed. They may have been blameless, but they were not faultless. Even if it were possible for them to be faultless, that would not hinder those who were so inclined. Any person in the room

might have blamed Thomas for them having to wait so long for the blessing. Thomas had been a doubter, for he had declared that he would not believe except he should see the print of the nails. After having waited for eight or nine days, they could have said that without faith it was impossible to please God. Thomas has been doubting again, and the Lord will not send the blessing unless we all believe. Let us get rid of Thomas, no good can come while we have an Achan in the camp. They might have turned their attention from the Lord, and poor Thomas might have been the victim of all their vituperation. If the forces of all in the upper room had been turned against him, the poor man would have had but little chance for a blessing among them. The room would have been a scene of disunion, disorder and confusion—none blessed, and many excited and irritated. Thomas had the privilege of praying for the baptism of power, and becoming a man of faith, to accomplish wonders for Jesus.

They might have found fault with Peter, if

they had been there for that purpose. Peter was a great man, but had been very weak when severely tried. A maid had caused him to swear that he never knew such a man. The time was not long past. His recreancy was fresh in their minds. If they wished to blame some one of their number for them not being immediately blessed, they could have said, this fellow has been swearing again. Let us hurl him down the stairway. Such a fellow can have no place among us. We have chosen one in the place of Judas, let us cast lots for another, and wash our hands from the blood of this man. Away with such a fellow from our midst. Bless the Lord it was not so in Jerusalem, even it is so now. Peter had the blessed privilege of being among them, and of waiting in prayer for the holy anointing. Bless the Lord, he received it and was the famous preacher of the day—three thousand converted under one sermon and a glorious revival begun. The beloved disciple might have suffered in their midst. They had not forgotten that he wanted to command fire to come down on a

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certain village of Samaria, because its residents did not receive the Lord. If he had become so irritated with that action of the Samaritans, he is angry now having to wait so long, and God will not bless us while we have this fellow in our circle. They could have found fault with the Saviour Himself, if they wished. He told them that they would be baptized with the Holy Ghost not many days hence. We are here a good many days. A long time to wait for a blessing. We understood that He could have gone up almost in a moment of time, and the Holy Ghost could have come just as quickly. Why keep us here all this time? How much we might have accomplished while we have been here doing nothing? They could have thus murmured, if they had been no better than the Christians of the nineteenth century. They would not tarry one day.

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THE
UPPER ROOM IN JERUSALEM.

*"And when the day of Pentecost was fully come,
they were all with one accord in one place."*

—ACTS ii. 1.

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THE UPPER ROOM IN JERUSALEM.

ONE hundred and twenty tarrying for ten days in an upper room in Jerusalem, praying, praising blessing God and waiting for power. They had been told by the Master to tarry in the city of Jerusalem, until they would be endued with power from on high. These men and women were not like most Christians of this century. They would not attempt to justify themselves in breaking the commands of God. The Saviour had said to them, if ye love Me keep My commandments. He had said also, if a man love Me, he will keep My words. These Christians were conscious that their salvation depended upon their obedience. They had taken it to heart, and were going to obey or die in the attempt. They had learned that to obey was better than to sacrifice. Obedience had become natural. They did not obey Him through fear, but through love. They were

come,

ii. 1.

there not to break the commands of God, but to keep them. Their allegiance to Christ was not flattery, it was true, not like most Christians of the nineteenth century. They did not suppose that they could break the commands of God in thought, word and deed, and still be justified in the sight of God without intermission. They were told to wait for power. They felt their need of this anointing. They did not expect to receive it by ignoring the command of the Saviour, but by strictly observing it. There was a very marked difference between them and the Christians of this century. They were consecrated and willing to do His will, for the glory of His name, and the salvation of souls. Christians of this century, as a rule, have an extremely low conception of what consecration means.

The Christians in the upper room in Jerusalem were seeking for power to work, to endure, and to rescue the perishing. Most Christians of the present time seek for happiness; not for power—for a joyful experience; not the will of God—for a general good time; not the

glory of the Master—for an experience that will secure to them perfect ease; not suffering or hard toil for the cause of the Redeemer. The apostles were willing to obey at any cost, peril or loss. The Christians of this century will obey if it secures to them ease and wealth. They endured hardness as good soldiers of Jesus Christ; Christians now seek for happiness and the good-will of men. The Saviour had said, ye shall be baptized with the Holy Ghost not many days hence. And also, ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. They were one in believing the Saviour's promises. They had no reason to doubt, but good reason to believe. The Saviour had said many things, and all had come to pass; every promise He had made during the three years of His teaching was fulfilled. He had told them that He would suffer many things, that He would be rejected, that He would die, be buried and rise again the third day. These things had all come to pass.

The faithfulness of Christ to fulfil His promises, and the expectant spirit of His disciples on this occasion, are beautifully and forcibly illustrated by a story concerning a little boy and his faithful mother. All mothers are not faithful. Many mothers tell lies very frequently. They promise to punish their children, and they do not do it. They promise to give them certain things at appointed seasons, and they fail to do so. They say to their children, you must not do this or that, and they stand and look at them doing the very things that they forbid them to do. They fail to keep their promises in these things, and when their children cannot believe them in these instances, they cannot believe them in others. This boy's mother was not like that. Whatever she promised, whether it was a punishment or a pleasure, it was forthcoming without fail. She called him to her bedside when dying, and told him that she was going to die, but that God would come and take care of him. When she was dead and buried, the boy commenced to think over what his mother had said. He con-

cluded that God would surely come, for, said he, my mother said He would. She always told me the truth. He commenced to look for God to come. He was outside the house looking in every direction for God to come to him. A man came along, and asked him what he was looking for; and he told him the story of his mother, and what she had said when dying. The boy said, with much assurance, "God will come, for mother said He would." The man replied, "God sent me to take care of you, and you are to come to my home." The boy immediately accepted, and started to his new home.

The disciples had a Master and a most faithful one, and when leaving them, He said that God would come and take care of them. "If I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." They had the Saviour's promise and they all believed it. They were all of one accord on this very vital point. They not only obeyed the command, but they believed the promise. They were agreed to pray for the blessing until they received it.

"These all continued with one accord in prayer and supplication." They did not pray as many do at the present time. It has never been a very difficult matter to get men to commence to pray. The trouble always arises when they are urged to pray until they get what they need. The Jacob-like spirit is not found among the people of God now. The disciples had it. The Bible tells us so. They "continued" in prayer and supplication. They sought the anointing that Jesus had promised. They did not pray all around the world, the community, or the congregation. How many pray, Lord, we need it, give it to us? They do not pray for themselves, but for some brother or sister that they think needs it very much. How few cry out in agony of soul for themselves? I need it, send it to me! O Lord, I cannot do without it. The hundred and twenty pleaded their individual cases. I need it. Baptize my soul with the Holy Ghost and with fire. Oh, let it come upon me. Jesus, I plead the promise. I cannot let go. Oh, let it come upon me now. I will not let Thee go. I cannot

yield. I am weak. God help me. I shall never leave this place until I receive the promise. Dear Jesus, now baptize me with fire. My soul is yearning. Come, oh, come, Lord Jesus! I cannot wait. Bless me, even me, O my father! Let the Holy Ghost come upon me now. I have no power to work. I am helpless. Souls are perishing. I have not been able to reach them in the past. Oh, for power to sound the depths of the unbelieving heart! Oh, for power; send it now, just now! Amen! Let it come upon my soul. Yes, it is coming! Glory! Glory! Hallelujah!

The disciples did not expect to receive it without praying for it. They had been learning of Jesus. They had heard Him pray. They had seen Him go away alone to plead with the Father for the anointing. They understood that when He got into an agony He prayed more earnestly. They had learned that they were to ask in His name for such blessings as they needed. He had told them that if they would ask anything in His name, that He would do it. "If ye abide in Me, and My words

abide in you, ye shall ask what ye will, and it shall be done unto you." They understood that they had to seek definitely for what they needed. The Saviour had said, "Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you."

The disciples were never seen going around whining for a blessing. When they felt their need, they went to God in prayer, and they always received just what they sought. They were never weak and unfitted for their work ; God supplied all their need out of His riches in glory by Christ Jesus. The followers of Christ in this age do not expect to have all their needs supplied. There are many weaklings in our day. They never seek for power to do something glorious for Jesus. How few speak of the baptism of the Holy Ghost and fire. It is not in the prayers of professing Christians, and consequently cannot be found in their lives or testimonies. It is not preached from the pulpits, and we could not expect to hear it from the pews. The Lord anoint the ministry, so that it may be preached. This is the power of

the Gospel, which is to bring the world to Jesus. The Lord inspire our prayers. The Lord reveal it from His Word to His children, as their privilege, so that it may be sought, found, and the world made to feel it. Mighty God, move us. Blessed Saviour, plead for us. Holy Ghost, create the hungering and thirsting; let us keenly feel our need of the anointing. Indite and inspire us to pray for it. Increase our faith. Father, for the sake of Thy Son, baptize us with the Holy Ghost and fire. The disciples believed that Jesus would do what He had promised. The Holy Ghost would certainly come, for Jesus had said that He would send the Comforter. He had told them that they would receive power after that the Holy Ghost had come upon them. The baptism of the Holy Ghost was the seal to His ministry. John the Baptist had said that He would baptize with the Holy Ghost and with fire. They were assured by Jesus that they would receive the blessing not many days hence.

The disciples were men of faith; three years previous to this occasion they determined that

they would believe. They had exercised faith in Jesus many times, and according to their faith it had always been done unto them. Their faith had been confirmed by the resurrection of the Saviour, and much more abundantly by His appearing among them ten times. They had received the full assurance of faith, hope and understanding. The Saviour had opened up their understanding, that they might understand the Scriptures. He had breathed upon them, and said, Receive ye the Holy Ghost. They had a blessed experience, and were strong in faith. They had returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Their faith had risen to an active, jubilant state, as well as a state of perfect obedience to the will of God. They were not hoping that they would receive the blessing that they were commanded to wait for. They believed in their hearts that they would receive this blessing they so much needed for the work, and that was promised by the Saviour. Their faith was definite, active and present. It brought the power. They all

had faith. None had to wait until the next day. They were all filled with the Holy Ghost, and wisdom, and power. They believed in the vigorous exercise of what faith they had, and that made it possible for them to receive more. They never dishonored or offended God by asking for more faith without using to its utmost capacity what they had already received. They had good reason to believe the promise of God could not fail them. Their faith took hold of the truth, and the Holy Ghost came down and sat upon each of them. They were all filled with the Holy Ghost. Not some, but one hundred and twenty. Not the twelve apostles, but all in the upper room.

Not some believing that it was for them, and others trying to help them, but each individual pressing his own case, until the baptism was received. Their faith took hold of the promise, and did not waver until the power of the truth was realized by the anointing which abideth. They felt that they needed the baptism. They had been using what power they had, and had become conscious of their need of the special

baptism of power. They had enjoyed and used the grace which had been given to them, and were hungering and thirsting for more. They had learned by their efforts that there was work to be done which never would be accomplished by them unless they should receive this special blessing promised by the Saviour. The Saviour had told them that they would do the works that He did, and also that they would do greater things, because He was going to the Father. They knew that unless they should receive something more than they had received up to that time, that they could not accomplish what Jesus did. And they were to do greater things. They were to go and preach to the very men who had crucified their Lord and Master. They felt their need of power to charge home the death of the Lord Jesus on His murderers in such a way that they would be pricked in their heart, and be led to repentance toward God and faith in the Lord Jesus.

They needed power to get three thousand converted in one day as a preparation for the great revival that was to follow. They felt

that they could not shake the unbelieving heart unless God would give them a special baptism, and He having promised it, they were one in seeking for it until they had received it. Their Lord and Master had been crucified by the men that they were going to preach to, and their own lives were in peril; they were required to be in readiness to lay down their lives for the cause of Christ. A little maid had caused the boldest one of their number to swear that he never knew such a man. When baptized by the Holy Ghost he could charge home the death of the Saviour on His murderers, and thousands were led to the Saviour under his sermon on the day of pentecost. When these men prayed after they were baptized, the place where they were assembled together shook, prison doors flew open, fetters immediately fell off, their feet were freed from the stocks, and angels conducted them out of their cells. They were a terror to all their enemies, and a praise to them that were good.

THE TESTING TIME.

If the disciples had been like the Christians of the present day, they would have wanted to know what He meant by this: ye shall receive power after that the Holy Ghost is come upon you. They could have declared that they had power. They might have said that when they were converted they had received the Holy Ghost. They were converted under the preaching of the Lord Jesus. They had heard Him say many times go in peace and sin no more. They had been sitting for three years under the preaching of Him who spake as never man spake. They could have claimed a very high standard of Christian experience, after having listened so often to the teachings of Him who was perfect God, as well as perfect man. His words were full of the Spirit, and they were the power of God to every one that believed them. They could have quoted the Lord's own words: Now ye are clean through the word which I have spoken unto you. They could have reasoned as follows: Those who are clean

have power with God, for it is only sin that makes the children of God weak ; we are clean, therefore we have power. They could have claimed more than conversion, for undoubtedly they had received more. John Wesley said that when he was converted his heart was strangely warmed ; but while Jesus talked with His disciples by the way their hearts burned within them. The Saviour had prayed for their sanctification, and His prayer must have been answered. They could have referred to the evidences that they had that this work was accomplished in them, if any more than faith had been necessary. The Lord Jesus did more than pray for them, He breathed upon them and said, Receive ye the Holy Ghost. They could have said that they were ordained to preach ; that they had received power to heal the sick, to cleanse the lepers, to raise the dead, to cast out devils, to work all kinds of miracles, and that the devils were subject to them. If there ever were a Christian people in the history of the Church of God who could have claimed to have power, these disciples had

the strongest grounds for doing so. They were not the kind of Christians that claim to have all when they only possess a part of what God has for them. They were thankful for what they had received, but were not satisfied with anything less than God had promised them for a qualification for work.

TESTIMONY OF JOHN THE
BAPTIST.

"The same is He which baptizeth with the Holy Ghost."

—JOHN i. 33.

TESTIMONY OF JOHN THE BAPTIST.

HE confessed that he was not the Christ, but was only a voice. He was a voice that was heard. He was not afraid to speak. He delivered the message that God gave him. He was a plain preacher, and charged home the sins of the people upon them. O generation of vipers! was hurled at those who came to his baptism—bring forth fruits meet for repentance. He defined very clearly and specifically what Jesus came to do for a lost race. His teaching was not mystified. He taught definitely what he wanted the people to know. He explained to his disciples the nature of his work, and directed their attention more fully to the work of Jesus. He was to decrease, and the Lord Jesus was to increase. John the Baptist told of two very important things that Jesus came to do. The first was that He should take away the sin of the world. When he was

turning the attention of his disciples from himself to Jesus, he pointed Him out as the Saviour who would save from all sin. This was the point of attraction for them, He was to take away their sins. "Behold the Lamb of God, which taketh away the sin of the world." John did not know Him, but God had revealed unto him that upon whom he should see the Spirit descending and remaining, the same should baptize with the Holy Ghost. John bare record, saying that he saw the Spirit descending from heaven like a dove, and remaining upon Him. "The same is He which baptizeth with the Holy Ghost."

Jesus came to take away the guilt of sin by His justifying grace. "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins; and by Him all that believe are justified from all things." He came to take away the condemnation and power of sin. "There is, therefore, now no condemnation to them which are in Christ Jesus." "He that believeth is not condemned." He came to take away the pollu-

tion of sin by the cleansing efficacy and energy of His precious blood applied to the conscience, purging it from sin and dead works to serve the living God. His name was called Jesus, "for He shall save His people from their sins." "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." Jesus did not come to save the world from all sin, but His own people. He can save them and keep them every whit whole. Those who are not being saved and kept are not His. They either were not converted or they are backsliders. How few of those who profess to be the faithful followers of the Lord Jesus expect to be saved from all sin. Many of them profess to be trying to keep what religion they have, and are trying to deepen the work of grace. They do not want to be saved from all sin; they could not keep themselves in that state. The probabilities are that they had no religion, and it is very possible that they never had any.

The children of God do not sin. "Whosoever is born of God doth not commit sin; for His seed remaineth in him." "Whosoever abideth in Him sinneth not." They are kept by the power of God through faith. What they have received keeps them, and it is a power in them which enables them to ask and believe for all they need. When they repent of inbred sin and believe in Jesus for salvation from the being of sin, their troubles about themselves are ended, and their whole strength and energy will be spent in helping others.

When they are baptized with the Holy Ghost and fire, it is easy for them to work and win for Jesus. How few profess to be baptized with the Holy Ghost and with fire. Not one out of every thousand who call themselves the followers of the Lord Jesus. Not one out of every hundred expect or even hope to have such an experience. Most Christians do not know that there is such an experience for them to attain unto; and if they did know they would not trouble themselves to seek after it, lest they should be expected to do something for Jesus.

They are at ease in Zion. They never did anything for Jesus, and they do not expect to ever put forth an effort to win a soul for Jesus. Holiness preaching is distasteful to them. The baptism of power is perfectly disgusting to them. If God would send a pentecost to many congregations who call themselves evangelical, they would be terrified beyond description. Should one half of the congregation receive the anointing, the other half would be perfectly horrified at them. Many of them would run out of the place of worship not to return. Others would return to their homes, murmuring, scolding, finding fault, not in the spirit of Christ, but seemingly possessed.



THE CHRIST ANOINTED.

*"The Spirit of God descending like a dove . . .
upon Him."*

—MATTHEW iii. 16.

THE CHRIST ANOINTED.

"GOD anointed Jesus of Nazareth with the Holy Ghost and with power." These questions come up: Why was Jesus baptized with the Holy Ghost and with power, when He had no sin to be purged away? Why was it necessary for Him to be baptized with the Holy Ghost? Was He not perfect God as well as perfect man? The baptism of the Holy Ghost was not designed by God to save His people from their sins. The soul must be fully saved from inbred, as well as actual sins, before it is anointed for service. Jesus, having no sin to be saved from, was fully prepared for the anointing of the Holy Ghost. The Holy Ghost came and abode upon Him. He was anointed with the Holy Ghost, and not with wisdom or fire, but with power. The Holy Ghost came upon Him from heaven like a dove. Jesus had no sin, either actual or inbred, and the Holy Ghost came upon Him in this dove-like appearance,

indicating His immaculate purity and impeccability. He came upon the apostles like fire, indicating their need of continual purging, on account of their sins of ignorance, infirmities, etc. This anointing is always followed by something remarkable. Jesus was led into the wilderness by the Spirit to fast for forty days, and then to be tempted of the devil. He needed this anointing for such a trial. It gave Him power to endure. He did not live by bread alone. Neither did He yield to temptation. No doubt He was severely tried when tempted by the devil, after having fasted so long. He was made perfect through suffering, and He knows how to succor those who are tempted. He did not remain satisfied with one anointing of the Spirit. He was strengthened different times when working out the great redemption. He was more than baptized with the Holy Ghost. He was also baptized, not with faith, not with love, not with wisdom, but with power. Power to suffer, power to endure, power to conquer, and He finished the work; and then all power in heaven and in earth was

given to Him. He had a human body and soul to be operated upon. He had human affections which were energized by the Holy Ghost. He had a body, which was pregnated by the power of God, and so permeated, that it became strengthened for the purpose of suffering, and accomplishing the work that He came to do.

Jesus was not baptized with this baptism to make Him wise, shrewd, humble, faithful, true, devoted or kind. He was the perfect embodiment of all these, and knew all things, past, present and future. It gave Him nothing new, only power to use what he had in possession. If it was absolutely necessary for Jesus to be baptized with the Holy Ghost, how much more His frail creatures, with their fallibility, infirmities, ignorances, etc. He had more than a perfect human nature; He had a perfect divine nature in the same body. We are to be like Him, and how can we except we receive the same manifestations of power in our souls and bodies? We, with all our imperfections, and the blessed Christ with all His perfections, can we be like Him unless we be baptized with the

same Spirit? The record of John the Baptist was, that upon whom he should see the Spirit descending and remaining upon Him, the same is He which baptizeth with the Holy Ghost. The Bible teaches us that those who have the hope of seeing Christ and being like Him, purify themselves even as He (Christ) is pure. How is this experience to be attained, if not by the baptism of the Holy Ghost and fire? Is it not the refining fire that goes through the heart, that purifies as silver, and refines as Gold? The Scriptures teach us that he that doeth righteousness is righteous, even as He is righteous. How can this state of being right with God be attained only by the blessed baptism of power. We are commanded to have the mind in us which was also in Christ Jesus; the mind must be stamped upon and implanted in us by the baptism of the Holy Ghost. As He is so are we in this world, not equal in knowledge, judgment, etc., but perfectly cleansed from all evil tendencies and propensities, and baptized with the same baptism of the Holy Ghost. Having received the same baptism of power, all the

members of our bodies, and every faculty of our souls, perform their particular functions according to our capability; just as fully as His do according to His omnipotence. Come, great Spirit, with all thy mighty power; come, and anoint us thy people; come, and abide with us; come, and guide us into all truth; come, and make us like the blessed Jesus. Come, oh, come, come now.

THE EXPERIENCE OF THE
APOSTLES.

"And they were all filled with the Holy Ghost."

—ACTS ii. 4.

THE EXPERIENCE OF THE APOSTLES.

JESUS has not left on record the words that He used when assuring the apostles that their sins were forgiven them, as He has done regarding other sinners who came unto Him. To some He said, "Thy sins be forgiven thee;" to others He said, "Go in peace and sin no more;" and to others, "According to your faith be it unto you." Many people would have seemingly been better satisfied in their minds, if He had left on record what He had said to His disciples on this point. It might have saved them from grave errors, but we are inclined to think that it would have made no difference. The Lord Jesus did better than tell us the exact words that He used when forgiving the sins of these men. He has told us their definite experiences after three years of service on probation in the kingdom of God. He has given us to know that they were not only saved by His grace, but were kept by

the power of God, through faith unto salvation. Sometimes it does not mean much for sinners to know their sins forgiven, as in the case of the nine lepers. In this case it meant a good deal, only one out of twelve was lost. "Those that Thou gavest Me I have kept, and none of them is lost, but the son of perdition." He has given us their experiences in very clear, definite language, so that we need not make any mistake, or be in the dark on this question of vital importance.

In the Gospel of John xiii. chapter and 10th verse, we read: "Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all." He has declared here that eleven of them were every whit clean, and needeth not to wash save their feet. Stronger language to express how fully their sins were forgiven them, could not be used. He has not only pronounced them clean, but every whit clean. There is a very broad sense in which those who have been regenerated may be said to be clean. These men had not only received the grace of God, but that

grace had so fully kept them that the Saviour could pronounce them clean without any limitation.

In the gospel of John xv. chapter and 3rd verse He said also, "Now ye are clean through the word which I have spoken unto you." In this testimony He has declared that they were clean, and also the means by which they had attained unto this experience. This experience was not a natural attainment, it was not attained unto by good works, neither did they grow into it, but as Jesus said, "through the word which I have spoken unto you." The language used in both of these testimonies is not only definite, clear and explicit, but very strong, and fully expresses the state of a soul that has been justified from all things. These portions of Scripture are so strong that they are used by some modern teachers of holiness to express the state and experience of certain persons who are said to be entirely sanctified. It is a fact which is indisputable that they fully express the experience of every soul newly born into the kingdom of our Lord Jesus.

In this same gospel (xvii. 9-16), he has more fully set forth their experience. He has given us the relation that they held to the Father. He declared, "They are Thine," "And all Mine are Thine, and Thine are Mine; and I am glorified in them." The Lord Jesus was glorified in the experience of these men. He prayed to the Father to keep through His own name those that the Father had given to Him, affirming that while He was with them that He had kept them. In verse 14 He expressed the separation that had been maintained between His disciples and the world. He said that the world hated them because they were not of the world, even as He was not of the world. This He has repeated in verse 16, showing and emphasizing that these men were not of the world, that they had been more than converted, that they had retained their religious experience by separating themselves from the ungodly, and had consecrated themselves to God. This consecration had been kept renewed for three years, so that Jesus could say of them, they are not of the world, even as I am not of the world. This

language is strong, but it is the testimony of Jesus concerning the experience of His disciples, who had followed Him for three years. The testimony of any man who had been with them for that length of time should be accepted, provided he were a Christian. Jesus knew all things. He made no mistakes.

Jesus had used very strong language describing their definite experiences after three years of probation in the service and work of their Master. And yet He knew that they had inbred sin in them, and was very forcibly impressed with their extreme weakness in the hour of trial. He knew how hard it was for Thomas to keep from doubting, that it was perfectly natural for him to say, I will not believe, that when temptation or provocation would be severe he would yield. He was fully cognizant of the weakness and fearfulness of Peter, that, although seemingly bold, and confident that even all men would deny Him that *he* would not, that a little maid would completely demoralize him in the hour of darkness; that the very time that Peter should be strong and of

a good courage, he would deny Him altogether, and that wickedly by swearing that he did not know such a man. Even John, the beloved disciple, was irritable, and wanted to call down fire from heaven on a certain village of Samaritans because they did not receive Jesus as he thought they should have done. He did not leave His disciples in this state. He was desirous that they should have a better experience, and He prayed for them : " Sanctify them through Thy truth, Thy word is truth." (John xvii. 17.) He prayed for their entire sanctification. Sanctified through the truth or truly sanctified. Saved from anger, pride, fear, selfishness, doubt, envy, jealousy, etc.; that they might have similar experiences. In this intercessory prayer He asked five times that they might become one, that the world might believe that the Father had sent Him. He also asked that the glory which the Father had given Him might be given unto them, that the world might more than believe, that the world might know that the Father had sent Him, and had loved them as He loved His Son Jesus Christ, the

world's Redeemer. They were to be one in the fullest sense, to be perfect in one. This oneness was to be the same as that which existed between the Father and the Son. "That they all may be one, as Thou the Father art in Me and I in Thee." "I in them and Thou in Me." This was to be a perfection and completeness without any conscious or visible want. It was God's way of making the world believe and know that He was the very Christ, the Saviour of the world.

It has been said that true prayer is always answered. Prayer offered according to the will of God, indited and inspired by God the Holy Ghost, through God the Son, to God the Father, could not possibly remain unanswered. Jesus prayed under the power of the Holy Ghost. We could not suppose that there was any lack in His prayer. Everything that He did was perfect. He spake, and it was done. Should we conclude, then, that the apostles were sanctified because Jesus prayed to the Father to sanctify them, seeing that His prayer must of necessity be answered? If we should come to such a

conclusion, we would be perfectly safe, and be beyond the reach of critics, in any attacks they might feel disposed to make. We are not forced into such a conclusion. The Scriptures teach us plainly, that after His resurrection, Jesus led His disciples into the experience that He had prayed that they might receive. The words used by the Master are on record to help our faith and understanding. After the blessed Christ rose from the tomb, He met His disciples ten times, He blessed them, confirmed, perpetuated, and perfected their faith before He ascended. John Wesley said, that when he was converted that he felt his heart strangely warmed in him ; but when Jesus conversed with His disciples on the way to Emmaus, they felt more than strangely warmed, their hearts burned within them.

When the disciples were assembled together for fear of the Jews, Jesus appeared in their midst, and said, "Peace be unto you." (John xx. 19, 28.) He spake to their fearful hearts, and fear gave place to peace and joy, then the disciples were glad when they saw the

Lord. Then He spake again and said, "Peace be unto you," and gave them their commission, as the Father had sent Him, even so said He, "I send you." Then He breathed upon them, and said unto them, "Receive ye the Holy Ghost." Thomas was not present, and when the other disciples told him that they had seen the Lord, he declared that he would not believe, unless he would see the print of the nails, and thrust his hand into the open side. Eight days after, when Thomas was present, Jesus appeared in their midst again, and said, "Peace be unto you." When Thomas was asked by the Christ, to put his fingers into the prints of the nails, and thrust his hand into His side, and be not faithless but believing, he cried out, "My Lord and my God." Thomas was immediately saved from that inbred sin. Where there is no doubt there can be no sin. The fulness of faith will immediately bring full salvation.

These were not the only times that Jesus appeared unto His disciples. In these portions of Scripture He spoke three times unto them, and said, "Peace be unto you." If we were

confined to these portions of Scripture for establishing the fact that they had received the blessing that Jesus prayed that they might receive, we would not be at any loss. When Jesus said, "Peace be unto you," He said it with authority and power, not as a mere man, but as the God-man, perfect man and perfect God. He did more than give them peace. He breathed upon them, and said, "Receive ye the Holy Ghost." The Lord Jesus did not meet with, and talk to, and breathe upon them in a formal way without producing some effect. He spake as never man spake. When He spake, immediately sins were forgiven, lepers were cleansed, devils were cast out, and the dead were raised. None were obliged to wait, and there were no failures. When He breathed upon them, He commanded them to receive the Holy Ghost. Any misgivings that may have been troubling them about His resurrection were all removed from them when they had seen Him and knew that He had flesh and bones, and dwelt with them, and destroyed any lingering doubts in their minds regarding the mystery of His being

raised from the dead. He opened up their understanding, so that they could understand what Moses and the prophets had written, and what was in the Psalms concerning Him. These men were not ignorantly sanctified. Their minds were opened up, so that they could do more than enjoy the good things of the kingdom. They could teach them to others. They were parting with their blessed Master, but they were not sorrowful, although He was all and in all to them. They worshipped Him, and their souls were ecstatic. They returned to Jerusalem, not in heaviness, not in mourning, not in gloom, not downcast, but with great joy. Before they received this blessing, when He spake of parting with them sorrow filled their hearts. "But because I have said these things unto you, sorrow hath filled your hearts." The entire sanctification of their nature prevented them from feeling the arrow of separation, and prepared them to obey His command and return to Jerusalem to await the anointing which abideth. They returned with great joy.

We are not obliged to establish the fact, that

the disciples were sanctified before the day of Pentecost, on any Scriptures that we have quoted. We have the Saviour's infallible testimony to the fact that they had received it. The visible effect that was to be produced upon them was that they should be one, as the Father and the Son were one. This the Christ asked for five times in His intercessory prayer. The Lord Jesus is the witness; He has declared that this definite experience had been attained unto by them. In His word we read it so: "These all continued with one accord in prayer and supplication." (Acts i. 14.) They had attained the very experience that Jesus prayed that they might receive. They were all of one accord. He prayed that they all might be one. We could conceive that it would be possible for Christians to reach a point where spirit would blend with spirit, without being entirely sanctified. They did more than touch a point, they had an experience of that kind, and continued in that state. These all *continued* with one accord—there was nothing spasmodic about it, they remained in that state of unity before God.

This was not an experience of a moment, of a day, of a week, but until the day of Pentecost had fully come. They continued in that state of oneness for ten days. The Scriptures teach us that they continued in that state of oneness from the time that they entered Jerusalem until the day of Pentecost. "And when the day of Pentecost was fully come, they were all with one accord in one place." (Acts ii. 1.) The work was radical. It reached every part of their beings. It was not wanting in any respect. It bound them together, as the Father and the Son. It kept them of one accord that length of time. The grace that saves for a moment will keep for ten days, and that which would make them one, as the Father and the Son are one, for ten days, would enable them to have grace to remain in that state the rest of their lives. Then they could serve God without fear in holiness and righteousness before Him all the days of their lives. In such a state of perfected salvation, their faith would increase, their hopes would be confirmed, and their love kept perfect. Their souls would be fully prepared for the baptism of

the Holy Ghost. There would be no conscious effort to receive that anointing. It would be received by faith without a struggle, and it would permeate every faculty of the soul and every member of the body. Jesus did not part with His disciples until they were fully saved, and were rejoicing in all the fulness of the glorious redemption. They returned to Jerusalem with great joy. They were told to tarry in Jerusalem until they would be endued with power from on high. Jesus had assured them that He would send upon them the promise of the Father. They had the Saviour's promise to rest upon while they remained in the upper room for the anointing.

There are some teachers who say that the disciples did not receive the blessing of entire sanctification until the day of Pentecost. No great writer on this subject has made such a statement. Others have said that the disciples were not converted until the day of Pentecost. They affirm that they were only seekers of salvation, that they did not receive the adoption of sons until that day. Such teaching is pre-

posterous. It is to say that Jesus forgave other sinners, but did not forgive His own disciples. He had told others to go in peace and sin no more, and let the chosen apostles go around in their sins, trying to bring others into the light, and they in darkness themselves. It is to charge home on the Lord Jesus the crime of having sent them to preach, heal the sick, cast out devils, etc., and they not saved themselves. The Bible saves us from the necessity of making such palpable errors. It is also an error to affirm that they did not receive the blessing of entire sanctification until the day of Pentecost.

The Bible teaching on all these essential points is clear and explicit. They were not told to remain there to repent, to increase their faith, to complete their consecration, to seek for cleansing; but simply to remain until they would be endued with power from on high. John Wesley taught that the repentance that precedes entire sanctification is deeper than that which precedes regeneration. There is nothing to lead us to infer that the disciples were repenting for ten days in the upper room.

They were there in prayer, in supplication, in praise, in blessing, and they continued in that state until they were baptized with power. "And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them and carried up into heaven. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple praising and blessing God."

The apostles and disciples remained in Jerusalem, and were in the upper room when the time had come, and they were baptized with the Holy Ghost and fire. They were all baptized. There were no exceptions. None of them had to wait until the next day. When the fulness of the time for the new dispensation had come, they all received the power of the Holy Ghost. The Christians in apostolic times never expected to, and never had to wait for a blessing. Holy people never have to wait or agonize before God for a blessing. When they become fully conscious of their need, they have nothing to do

but ask and receive all that their souls desire. These disciples of the Lord Jesus had been working in the vineyard of the Lord, and had become fully conscious that they had great need of power, in order to be efficient workers for Jesus. They had been told by the Lord Jesus that they should receive power after that the Holy Ghost had come upon them. They did not expect to have power before the Holy Ghost had come upon them, for Jesus had said it would be after. They had learned to obey the Lord Jesus in all things, both great and small, and He had commanded them to tarry in Jerusalem until they would be endued with power from on high. They had received power to believe every word which the Master had spoken. Entire sanctification could not possibly do anything less than that for them.

Entire sanctification can be nothing less than the fulness of faith, and it is positively a good deal more. The fulness of faith will immediately bring the fulness of the blessing of the Gospel included in the covenant of grace. The apostles received the anointing the moment the

fulness of the dispensation of the Holy Ghost had come. There is no limit to the power of the anointing of the Holy Ghost, in this His dispensation, and this power will be received by the children of God according to their faith. The faith of those who have been fully anointed once knows no limit. God has given all things to His children. "All things are yours, . . . ye are Christ's." All things are possible to him that believeth. The apostles were believers in the fullest sense of the word, and they claimed the baptism of the Holy Ghost, in all its richness and power, for actual service for the glory of the Lord Jesus. While they were praying and believing, suddenly there came a sound from heaven, as of a rushing mighty wind, and there sat upon each of them tongues of fire, and they were all filled with the Holy Ghost. This was not a reception of the Holy Ghost, they had received Him when their sins were forgiven, and a fuller manifestation of His presence, when Jesus breathed upon them and said, Receive ye the Holy Ghost. This was the reception of the gift of the Holy Ghost. They were baptized

with power to accomplish wonders, in the name, and for the glory of Jesus. They had been working for Jesus, but had accomplished very little, compared with what they did after they had received this anointing for service. Jesus had said, "The works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." He that believeth was to do these greater things. The disciples did the same works, and they did greater things. The Lord Jesus did not see three thousand converted in one day under His preaching. The immediate result of the Pentecost was the conversion of three thousand in one day and the beginning of a glorious revival.

When the Lord Jesus ascended, He sent forth the Holy Ghost upon His disciples, He baptized them with the Holy Ghost. Under the Holy Ghost they accomplished the greater things. These men had power to shake the gates of hell, to sound the depths of the unbelieving heart, to open up the gates of heaven, to bring heaven down into their midst, when they prayed by their faith. They were men of marvellous

power; God was with them in all they undertook to do for Him, and their efforts were crowned with marvellous success. They could suffer the lash, the prison, the cell, the chains, the stocks, and they could do these things with joy. They could and did preach in defiance of the law of the Sanhedrim, the priests, the prison, the cell, the chains and stocks. When they prayed the very building in which they were assembled shook. They could pray prison doors open, and cause the place to tremble until the fetters fell off, and their feet were freed from the stocks to carry them forth out of prisons, accompanied by angels. They had power to win souls for Jesus by the thousand. They won them everywhere, in spite of governments, synagogues, priests, and all that rose up against them. They were a terror to governments, to councils, to priests, to formalists, to evil-doers, and a praise to them that were good.

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POWER.

*"Truly I am full of power by the spirit of the
Lord."*

—MICAH iii. 8.

POWER OF CONVICTION.

MEN have sought out many inventions. They have accomplished wonderful things. The least in the spiritual is greater than the greatest in the mental and material. The smallest thing that God ever did is greater than all the wonders that men have accomplished. God does only that which cannot possibly be wrought out by the best efforts and most ingenious schemes of men. Men may pray, exhort, sing, preach, and bring the heavens down around them by their faith, but God alone can touch the heart of the sinner. The soul of the sinner that has been stirred to its depths, so that he is ready to cry out in the agony of despair for mercy and salvation, has undergone a wonderful operation by the power of the Spirit of God. Conviction for sin, when wrought in the soul by the Spirit and Word of God, so that the sinner has become conscious of the whole weight of his actual sins, is a specific

work of God. God only can produce the effect. We should not be surprised that so many mistake conviction for conversion. When the soul is being deeply convinced of sin it undergoes a radical change, which is perceptible, and so much so that it is impossible to indulge in habits which were formerly its supreme delight.

Those who have been in the habit of swearing, dare not utter an oath when conviction for sin has taken possession of their souls. Many have not been able to sleep at night on account of the mighty workings of the Spirit in their souls, the sorrows of death, and the pains of hell having got hold of them. Some will pray almost incessantly, and that is a new experience for those who have not been accustomed to engage in devotional exercises. Others have become so enamored with religion and the salvation of their souls, that they talk about it almost without intermission. It is perfectly natural for such persons to conclude that they have met with the necessary change, when they are not instructed in the plan of salvation. The word of truth not being rightly divided

unto them, they are left to drift into error. Many teachers have become so cold and formal that they do not know when sinners are converted. They are slow to detect the difference between conviction and conversion. Many cry peace, peace, when there is no peace. God only can say peace to the troubled heart. When men cry peace, they are hindering the cause of God, perverting the truth, and deluding the inquirer.

THE POWER OF REGENERATION.

Regeneration is a miraculous manifestation of divine power. The change wrought is great. Old things pass away and all things become new. New desires, intentions, thoughts, feelings, affections, heart, state, etc. Everything new. Sins by the million forgiven. The greatest sinner, when forgiven, stands as free from the past, as if he never had broken a law of God. A new state. Translated from the kingdom of darkness into the kingdom of God's dear Son. God for a Father, Jesus Christ for a Saviour and Elder Brother, and the Holy Ghost for a

Comforter. Condemnation all removed, "He that believeth is not condemned." "There is therefore now no condemnation to them that are in Christ Jesus." Justified from all things. There is nothing in the heavens above or on the earth beneath to condemn. Power is received over all inward and outward sin, and a consciousness that sin hath no more dominion, and a full persuasion that grace is all sufficient. Many who are regenerated conclude that the work is completed, and there is no need of any further change. True, they may feel no sin for a time, and believe that they never will. The change to them seems to be so complete, that they can see no possibility of anything more being done.

It is perfectly natural for the regenerated to come to such a conclusion. The question comes to them does God half do a work. The answer in every case will be, No; He completes it. That is very true. He commenced to save the soul that was guilty and condemned on account of actual sins, and He completed that work. He did not commence to save the soul from

inbred or Adamic sin, if He had He would have completed that work also. Why are they separated? Could God not do both at once? He could if He could do the work apart from us. But He could not do a work in us, apart from us. He saves from every sin that is repented of when faith takes hold of the promise. We repent of sin when it is shown to us by the Spirit. The sight of actual and inbred sin together would completely discourage any sinner. These two burdens together would completely paralyze any soul. The burden of actual sins is almost intolerable. The grace, light and power received at regeneration enables the soul to struggle with inbred sin, to repent and believe for entire sanctification.

THE POWER OF ENTIRE SANCTIFICATION.

Regeneration being a radical change, the whole being having been touched by it, what would be more natural than to conclude, that the work is completed, there being no consciousness of anything but love in the soul? The soul may be in this state for weeks, but when

provocation and temptation come, and the old Adam nature commences to rise, it becomes impossible at once to believe any longer that the work was perfected. It becomes at once apparent that there is need of a second change, if the soul is to be kept in perfect peace, always rejoicing in the fulness of the Gospel of Christ. Regeneration is sanctification commenced but not completed. There is a deep feeling of need in the hearts of those who have been regenerated, notwithstanding the soul has met with a very conscious change, and the Spirit's operation is felt with force and power, bearing witness to the work and sonship. The second change is greater than the first. It is deeper. The first overcomes the man of sin, the second casts him out. The change is a conscious one. It is attained by faith. It is instantaneous. It is the work of the Spirit. It can only be known by those who have experienced it. Others can only feel their need of it.

The repentance that precedes entire sanctification is deeper than that which was experienced before regeneration. The being is so thoroughly

broken up, cleaned out and filled up, that it becomes difficult to think that there ever will be a feeling of need. Sin in its being having been completely eradicated from the soul, the language of the soul can never be less than "whiter than snow." The soul being so filled with peace, joy, love, and power, every want seems to be supplied. The entire sanctification of the nature is an experience that cannot be fathomed by any believer until the work has been wrought in the soul by the Holy Ghost, even then the half can never be told. This work permeates every faculty of the soul, and completely destroys every propensity and tendency toward evil. The roots of bitterness that spring up and defile many are all taken out, so that the soul has become a broken and emptied vessel for the Master's use made meet. When the being is thus cleansed, it is immediately filled with all the fulness of God's love. Love enters into every part of the being, so that God is loved with all the heart, mind, soul and strength, and the neighbor is loved with all the powers of the soul.

Entire sanctification takes hold of the intellect, as well as the moral and spiritual nature; it enters every faculty of the mind. It does more, it permeates, sets apart, quickens and energizes the whole. When the mind is under the operation of the Spirit, it must be active, and powerful, prepared for every exigency, and fully equipped for deeper researches into the truth, and clearer exposition, so that the Scriptures can be rightly divided. Entire sanctification not only reaches the mind and soul, but also the body. It goes through every member of the body. It destroys everything that is habitual, and gives perfect control over everything that is natural. This operation of the Spirit never destroys any natural faculty, passion or tendency of the soul. It brings everything that is natural under the direct and complete control of the will, so that the whole being is governed as designed by the Creator. Every faculty of mind and soul, and every member of the body are thoroughly purged from all the filthiness of the flesh and spirit, and holiness is being perfected in the fear of the Lord. This experience

will not be spasmodic, the faith that brings the soul into that experience will keep it in that state, so that it becomes the normal condition of the soul. When the soul is in this state of blessedness, it is easy to trust, and the natural impulse will be to love God with all the heart. It will be natural to believe that there is no lack of power to accomplish all the will of God. The soul thus blessed feels no lack, and is fully persuaded that there is none. This blessing can not be possibly less than the fulness of faith, the fulness of peace, the fulness of joy, and the fulness of love, so that the soul is rejoicing with joy unspeakable and full of glory. It is almost impossible for a soul thus blessed to become immediately conscious of his need of the baptism of power. If it is preached clearly and definitely as the privilege of the sanctified, for efficient service in the vineyard of the Lord they will receive it at once. If a sanctified soul will undertake to do at once all God would have him do he will feel his need of the baptism of the Holy Ghost and of fire.

THE BAPTISM OF THE HOLY GHOST.

There is power received when the soul is regenerated, and much more when it is sanctified wholly; still there is a special anointing of the Spirit, which is not received with either of these experiences. This baptism is to be "filled with power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin." It is power for service. To declare unto the sinner his transgression, and to the child of God the sin of his heart. It is judgment. It is power to say the right thing in such a way that the Spirit can carry it home to the heart of the sinner, and use it for the salvation of his soul, and the glory of God. The right thing may be said and nothing be accomplished. It is power to say the right thing at the right time, so that on every occasion the Spirit can carry it home with power to the heart. The Spirit can accomplish a mighty work when the material is at His disposal to be utilized. It is more than judgment, it is might. It is power

to speak with a holy boldness. To say what God wants us to say just in the way it ought to be said. It is power to set home the truth with all the energy of the Holy Ghost, electrifying every faculty of the soul, which gives expression, life and power to the subject-matter. It is that strength of soul by which utterance can be given to the plainest truths, for the Spirit to accomplish the work. Truths that will cut in every direction that the Spirit can use to produce conviction, conversion and entire sanctification. Pentecostal power is the blood-bought right of all God's children. Those who have received it have power to accomplish wonderful things for the Lord Jesus. They can sound the depths of the most unbelieving heart. It is not salvation from sin, the soul that is not fully saved need not seek the baptism of power. It is the anointing which abideth. It empowers the soul with energy and might to pray, sing, exhort and win souls for Jesus. All who receive this baptism will be effectual workers in the vineyard of the Lord. It is power to win souls under every circumstance,

and in every place. When God anoints it is power, and not something else. When He baptizes the soul with power to win others, it is not possible to fail; if the power that He gives is used there will be victory every time, and failure will be out of the question.

There are great mysteries connected with the Pentecost which have not been explained by any of the commentators or expositors of the past. Many of their expositions have only tended to mystify. The number who have thrown any light on the subject is very limited. They did not pretend to explain it. They had enough of grace and wisdom to leave alone that which God had not revealed unto them. All the leading doctrines of Scripture have been developed separately and specifically. It has been the divine order. There is a preparation in the minds of the people which is just as necessary to be developed as the doctrine itself. If the doctrine was developed and the minds of the people not prepared for it, they would not be capable of receiving it, and the mystery would thereby become greater. God has His

own way, time and means for carrying out His purposes. His ways are past finding out. God must be His own interpreter, and He can make it plain. He chooses His own vessels, and because He chooses the weak things of this world to confound the mighty, and the foolish to condemn the wise, very frequently the message delivered is not accepted on account of the messenger. Those who ought to be the first to receive it, utterly reject it.

The doctrines of Christ have all met with much opposition, and not until their promulgators had enforced them, and were severely tested, were they received by the people who should have embraced them at once. He who will enforce a doctrine while it is new or unpopular, may expect to be criticised by his brethren, and lose the esteem of many friends. The majority of the people of God will look upon him with suspicion, and when he has done his best to make things plain, he will be called heterodox, if not dangerous in the extreme. To bear with such treatment at the hands of his brethren will test all the religion he has

attained. The reformers and martyrs have been heroic and bold for Jesus; they counted not their lives dear that they might spread His redemptive glory. John Wesley suffered much misrepresentation from his brethren in the ministry while enforcing and spreading scriptural holiness throughout the land. If he had been moved by them, and had yielded to their cruel contempt, the millions who have been made partakers of that blessed experience would have remained in darkness.

When the nature is entirely sanctified, the soul is not weak, but has much power. When the soul has attained unto this experience it is full of love, peace and joy. The believer who is thus saved and filled, very naturally concludes that he has power, that it is not possible that God could perform another operation that would give him a greater efficiency for work. It is not so. The baptism of power is not received when the soul is being entirely sanctified. The promise is not given in that way. There have been no such experiences known in the history of the doctrine of holiness of heart

and life. It is not natural to suppose that it would be so. People who are sick never expect the same medicine to destroy the power of disease, restore the system to perfect health, and give muscle force and power to prosecute work. They are generally well satisfied if they can secure one kind of medicine to shatter the power of the disease, and prevent it from working any farther into the system; another kind to restore the system to health by separating and driving from it all the lingering remains of the disease, so that the system is completely restored to a normal condition of health; and another to take hold of the dormant forces, which have been crippled by the cruel paralyzing power of disease, and bring the whole forces of the being into an active state. None ever expect a remedy for all of these in one. It would be unnatural. God's plan for saving the soul and qualifying it for usefulness is perfectly natural. He works along natural lines to give us all the possible insight into His operations.

When the soul is entirely sanctified it is restored to perfect health. Every faculty of

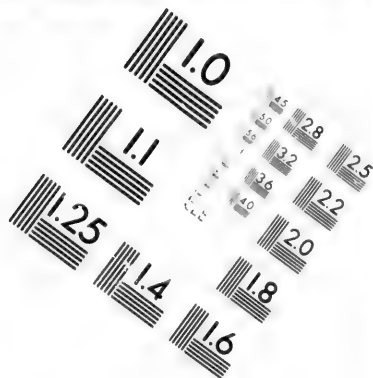
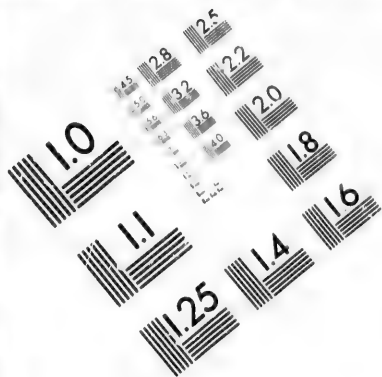
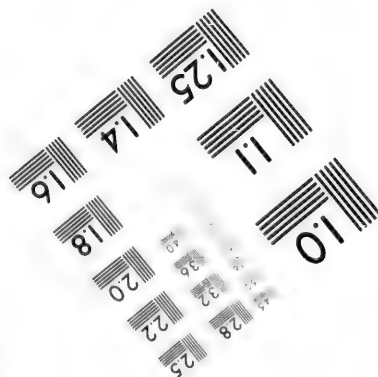
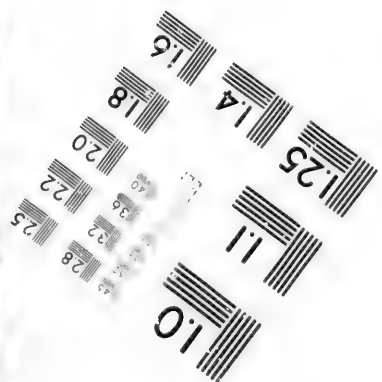
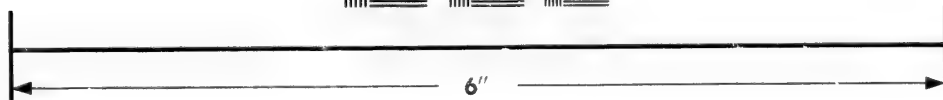
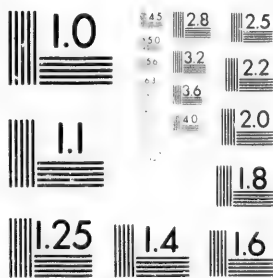


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soul and mind is full of health, but not necessarily or even possibly filled with power. Sin does much more than pollute every faculty of the soul and mind; it weakens, cripples, and paralyzes every faculty and fibre of the being. The baptism of the Holy Ghost takes hold of the whole being which has been sanctified wholly, and permeates every faculty and fibre of the being, so that the whole is set in motion. It feels like an electric shock. It runs along every nerve. It takes hold on every dormant force, and brings all into active, lively use. Every faculty is strengthened with might by the Spirit in the inner man, and filled with courage, strength and enthusiasm. The crippled faculties and forces are relaxed and electrified for actual and efficient service for the master.

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WHAT IS POWER?

*"Ye shall receive power after that the Holy
Ghost is come upon you."*

—ACTS i. 8.

WHAT IS POWER?

THE question very frequently arises what is this power and what effect does it have upon the children of God? Some have very materialistic ideas about it. So much so, that it seems to them to be something to be carried about that will explode and fell people to the ground. Others imagine that it would make them proud, and cause them to feel that they were a little in advance of their brethren and sisters in the Gospel. It produces no such effect. It does produce the opposite effect upon those who receive it.

POWER TO SEE OURSELVES.

It is power to see ourselves as God sees us. Power to see how weak we are, that we have no strength, that we are weaker than bruised reeds, that we need help every moment. Our strength consists in knowing how weak we are. "When I am weak, then am I strong." "My strength

is made perfect in weakness." When we have seen how weak we are we will not press ourselves to the front. We will be satisfied to allow Jesus to go before us, and where He leads we will follow closely. After having seen our true inwardness with all our weaknesses and infirmities, we will not expect every person to say pleasant things about us. If people speak thus of us, we know their utterances are untrue ; and should they say unkind things about us, our feelings are not hurt thereby. Our knowledge of ourselves prevents everything of that kind from taking place. Having come to know ourselves to be so much weaker than it is possible for others to know us, what they may say about us has no effect whatever. It is power to see under every circumstance that there is no possibility of us accomplishing anything of ourselves. Jesus will have the glory of our experiences. Whatsoever we do for the promotion of His cause, will be done with an eye single to His glory. It is to get into that position where Christ can be all and in all. It is to sink into the lowest depths of humility, where self will be

out of sight, and Jesus can appear on the scene, as the fairest among ten thousand and the one altogether lovely. It is power to sink deeper, in order that we may rise higher. It is power to die daily to the world, to crucify the flesh with the affections and lust. It is to feel our need of inspiration in prayer, to be vividly conscious that mere words going up in the form of a petition, is only empty sound, and are not worth the breath expended. A form of prayer is an abomination to the Lord, and never rises higher than the head of the suppliant.

The soul baptized is deeply conscious that words, phrases, and rhetorical expressions are only the empty vaporings of the mind. Prayer must come from the heart in order to be heard, answered, or to remain as a memorial. The soul that has been baptized feels and knows that it is more than this. It is that divine energy in the soul by which we grasp the eternal, shake the gates of hell, open the heavens, bring salvation to men, and as the necessity of the case demands bring the presence of God and the glory of His power. It is power to feel and

understand that God must have the glory of our experience, that He will not give His glory to another. The glory of God will be the continual aim and object. Otherwise it would only be empty noise. It is to be fully persuaded that God will help in giving expression to all our feelings and frames of mind. To undertake would be to fail, unless God is directing our steps and helping our judgment. It is to know that God will be present in every time of need. It is to be alive to the truth that our influence with and over others, without the immediate presence of God, is so limited, that our very best efforts to do them good will only prove to be ineffectual. It is to feel that we are broken and emptied vessels, to be kept full for the Master's use, so that God will be glorified by every aspiration, by every intention, by every ambition and capability of our souls. It is God's opportunity for permeating, energizing, electrifying and using every faculty of the mind and soul, every member of the body and every fibre of the being, for the promotion of His cause, the conversion of His creatures, the sanctification of His people, and the glory of His name.

IT IS POWER TO SEE JESUS.

It is more than power to see ourselves in our weaknesses, infirmities and utter inability to do anything of ourselves. It is more than power to see ourselves as God sees us. It is also power to see Jesus just as He is for us. We see that He is well qualified to meet every necessity of our peculiar circumstances and lives. It completely destroys the wish to be like some other person, in order that we might receive power, or be fully qualified for our special work in the vineyard of the Lord. It is power to see Jesus in the very moment that we get into distress and need special help. To see that He can fill every want our spirits feel, and more than make up for all our deficiencies in weaknesses, infirmities and ignorance. We can see in Him that which is adapted to our need under all our varied trials and efforts in peculiar places to do good.

While we are very keenly conscious of our weakness and inability, we are always alive to the great fact that our Saviour, Guide and

Leader is the Omnipotent Christ. It is power to behold Him everywhere present, as our Redeemer, our wall of defence, our sure support, our high tower, in all the might of His grace, to conquer and subdue all our foes, and keep us entire in all the will of our Master. It is to see Christ before us, over us, around us, underneath us, our Deliverer, and our Captain who never lost a battle. It is that manifestation of God's power in our souls, which makes that which was desired and longed for our present experience, in all its richness, beauty and power, to qualify us to do and to suffer. It makes doing and suffering the supreme delight of the soul. It clears away from the spiritual vision, all the mists and fogs that dim the sight, so that the invisible appears in sight and God is seen by mortal eye. It is a perfected vision of divine things, which have been purchased for us and perfectly adapted to our need.

POWER TO SEE JESUS WHEN PRAYING.

It is power to see Jesus when we pray, and prayer must then in every case be a power for good. The eye of faith need never lose the full

apprehension. When the Christian is thus anointed, every time he bends his knees in prayer before God, the manifestation of His presence will be such, that all present will be mightily moved. Every time he prays his soul will be filled to its utmost capacity, and frequently the blessing will be pressed down, shaken together, and running over. When the Christian is baptized with the Spirit, and Jesus is kept in full view, it becomes an easy matter to shut the world, circumstances and surroundings out, so that God is held by a firm grasp, until the petition is granted and the soul goes up crying victory through the blood of the Lamb. When the soul is thus absorbed with the presence of Jesus and inspired by divine energy, it soars on the broad wings of faith, and takes in all the riches of His grace for the strengthening and vivifying of the whole being, for active and efficient service in the kingdom of Christ.

The presence of the Christ being fully realized under every circumstance, the soul immediately catches inspiration for supplication. The

prayers are indited and so inspired by the Spirit that they never fall to the ground, they are always answered. The conscious presence of the Almighty Redeemer gives courage to the soul, to bear witness to the saving energy of the precious blood, and the power of the truth; so that the witness borne is the power of God to operate upon all who hear the message. With the living Christ in full view, the soul becomes bold to undertake and prosecute work in the vineyard of the Lord. Then failure is out of question. The soul will know nothing but victory. When Christ is in full vision, the soul knows nothing only to follow on, the attention cannot be secured by either men or devils. Where He leads the disposition is only to follow. Fighting will be a great delight, victory will be certain, salvation of souls realized, and the glory of God secured.

POWER TO SEE THE TRUTH.

This mighty baptism of the Spirit gives power to see the truth as it is in Jesus Christ. The whole truth as essential to our completeness, and qualification for special efforts, for the

glory of God, in the salvation of souls. It is more than power to see the truth and the whole truth, it is power to rightly divide the word of truth, and appropriate for our necessities, as well as in extremities, that portion of it that is adapted for each occasion. Truths which were formerly familiar and presented to our need much comfort and consolation will sparkle with new beauties, and are transformed from the lifeless letter of the word into the quick and powerful word that gives light and life. This baptism gives an insight into the Word of God which cannot be attained in any other way. An extensive knowledge of the Scriptures can be acquired by historical research, by study in their original languages, and the development of their doctrines; but all this is limited in its power to grasp the deep and inner meaning of the Word, compared with that which is revealed by the illumination of the pentecostal baptism of the Spirit. It is power to see the truth in its beauty and simplicity. The Bible will be no longer a sealed book, but will be a storehouse of knowledge, where the soul can draw in abun-

dance for all exigencies, and always be fully equipped for the work in every place, and under every circumstance. It is power to see every command, and delight in obeying them. The promises will be clearer and seem to be much more numerous, and will throb with new life, power and glory. This power is that energy of the soul by which is seen and accepted, not only all that the promise contains, but appropriates all that is in it for the purpose to which the promise was given. The whole truth in its adaptation for peculiar, as well as practical purposes, can and will be utilized when it is thus known and received. The anointing of the Holy Ghost abideth and gives visions and revelations, which are mighty under God for the spread of the Gospel, and the sanctification of the believers in Christ. "I will pour out of my Spirit upon all flesh : and your sons and your daughters shall prophesy, and your young men shall see visions."

POWER TO PREVAIL.

It is power to pray for what we need in such a way that we have not to ask the second time for the same blessing. It is power to take hold of God in such a way that we feel that we are wrestling with Him. It is a Jacob-like spirit. It may be much more than Jacob had, but certainly it cannot be less. He who is fully baptized with the Holy Ghost is within reach of heaven's batteries, and can, without effort, touch and immediately feel the electrifying power of the Spirit permeating and filling every fibre of his soul with divine, vivifying energy, and thrilling every nerve and tissue of his physical organization. When the soul is thus humiliated, overcome and controlled by the power of the Spirit, prayers are indited and so fully inspired that they will take hold of God the Father, through God the Son, by the energy of God the Holy Ghost. One hath said that it is a God wrestling with a God. Hell will shake, heaven will open, streams of blessing will flow, and the soul will be enlarged and filled with all

the fulness of the blessing of the Gospel of Christ. The soul fully baptized with the Holy Ghost never whines for bread and water, but can eat and drink, and be satisfied. There is no strength or energy spent in seeking; no loss of vital force; no loss of time. The anointed are always ready for the fight, and fully equipped with the whole armor of God. Prayer has become the vital breath, the watchword, the native air and the energy of the soul.

The prayers of the anointed never fall from the lip, never hang around the head, but go straight up to the throne. When a Christian is thus anointed, he is never satisfied with a small portion. The hunger and thirst for spiritual food has been greatly intensified. The soul will continually expand and follow after greater manifestations of power. One baptism only prepares the soul for another and greater, and gives power to claim and believe for it, and use it for the glory of God when received. The power increases as the capability of the soul expands.

POWER TO APPROPRIATE.

It is power to believe. There is no lingering doubt left in the mind. No misgivings. The faith of the baptized soul readily grasps all the promises. It is power to see many promises more clearly, which were previously obscure to the eye of faith. Faith having become a power to appropriate, the soul continues to be filled with all the fulness of God. The power to believe having become perfectly natural, the moment that the desire flows from the soul, faith receives all that is desired. Trusting is like breathing, there is an outward and inward flow which is perfectly free, without any impediment whatever. The power of faith having become so enlarged, new possibilities become apparent continually, and faith will take in all that is revealed by the baptisms of the Holy Ghost. There will be no conscious effort to believe. The baptism of power can be no less than the fulness of faith; it is much more. The baptized soul never waits, and is never in suspense for a blessing. The baptism of power brings the

soul into perfect harmony with God, and His time and ways will, in every case and under every circumstance, be acceptable. The *now* of the Gospel having been accepted, the *waiting* of the law will be considered a thing of the past. The soul will live in the present tense of the Gospel. The promises will be received as they are, not in the future, but in the present tense. The power of the truth will immediately be felt. The force of the truth will be realized, that all things are possible to him that believeth. The soul will never be lean, living on half rations, but will always be filled, and delighting itself in fatness. The power of faith will continually expand. It will become broad and far-reaching. It will be as broad as the truth of God. Faith reaches up to God, it soars to the eternal city, it transcends reason, it moves and operates only in the region of the spiritual.

“Faith, mighty faith, the promise sees,
And looks to that alone ;
Laughs at impossibilities,
And cries, ‘ It shall be done ! ’”

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POWER AND ITS RELATIONS.

"Ye shall be witnesses unto Me."

—ACTS i. 8.

POWER RELATIVE TO OUR BRETHREN.

THE baptism of power is not exclusively confined to the individual who has received it. It has a relation to the Church of God. It is not only power to see ourselves, it is power to see our brethren and sisters in the Church. The cold, formal, dead condition of many professors of religion, especially when accompanied by worldliness or some other form of sin, as it generally is, is a deplorable sight to behold when our spiritual vision has been clarified. The sight is saddening, and when persisted in, becomes disgusting. Those who have seen it, cease to wonder why the Lord said that He would spue the lukewarm out of His mouth. It is most blessed that the anointing gives power to see our brethren and sisters in this deplorable state. It is more deplorable when they are in this cold, formal state, and none of their teachers have been anointed with eye salve to

see them. If none can see, then none can help. Medical men who do not understand the nature of a disease, may prescribe powders, tonics, etc., and out of one hundred kinds of medicine, there is probably only one kind that will effect a cure. One kind would relieve, another would irritate, and another would stupefy, etc., but only one chance out of one hundred for life. Any one of these hundred drugs may be given, while there is only one that would be effectual. There is a possibility of doing good and helping our brethren and sisters, and for every one we help, we hinder ninety-nine others, until such times as our eyes are opened, to see the kind of help they need from us. When we have received the anointing that abideth, we have power to see how to lead them out of the old ruts which they have fallen into. It is power to pray for them, to believe for them, and to rightly divide the word of truth, giving each the necessary portion to lead him into light. It is power to see the possibility of all being led into the fulness of light, and being baptized with the Holy Ghost

and with fire. It is more than this. It is power to lead them into this experience. Once it has become the language of the soul there is no difficulty in telling it to others. It can be sent home to them with such force and power that they cannot resist it, they must yield to be led in a way that they know not.

POWER RELATIVE TO THE SINNER.

It is more than power to see the state of the professors of religion around us ; it is power to see the unsaved, the perishing masses out of Christ. When we can see sinners by the million on the verge of the pit, and tumbling into hell by the thousand, our souls will be stirred to their deepest emotions. The sight is terrific. How they are blinded by the god of this world ! How many fetters binding their souls to hell ! It is power to see them slipping down, and none caring for them—none to rescue. Many professing to have the light, but none letting it shine for these benighted creatures. Oh, the darkness, how it thickens, like the brooding of despair. It is power to see this dense, thick

darkness. It is power to penetrate it, to see into the thick darkness. This is what it is, to be baptized with the Holy Ghost. It gives a clear vision of those who are groping in this dense, thick darkness. The sight is appalling. It commands all our sympathy. This blessed eye-salve clears away the mists, so that the soul can see to the very verge of the pit. We hear the moans, the weeping, the wailing, and the gnashing of the teeth of the damned of all the ages. The soul that has its vision thus cleared of all mists has a wonderful insight into the souls of those who have not yet passed over, but are ripening on the very verge, ready to fall headlong into the abyss. It is power to see the weakness and helplessness of the fallen, that they have no strength, that unless they are helped, and that speedily, that there is no hope for them. How many there are professing to see who are in gross darkness! Stepping around with an air of politeness, singing and testifying that they are glad that they are saved to wear a crown ; but perfectly indifferent regarding the salvation of the perishing. Not able to see and

not caring to see them in their lost and perishing condition. God Almighty the Father, Jesus Christ the Saviour, Holy Ghost the Comforter, give the anointing to the Church that will clear away the mists, so that the perishing may be rescued. Come, great Spirit, come and give the anointing which abideth.

POWER TO SYMPATHIZE WITH THE LOST.

It is more than power to see sinners in their fallen and lost condition away from God. It is power to sympathize with them in their peculiar and particular circumstances. It is sympathy that sinners need. They receive very little, and they need much. Most professors of religion look down upon sinners; when they have fallen, what they call low, they give them no encouragement whatever. Sinners do not need that kind of treatment at the hands of professors of religion. They receive plenty of that sort from their own class. God hath designed that they should have perfect sympathy from His people, He holds them duty-bound to sympathize with the sinner, and

does and will not justify them in doing otherwise. Sinners expect sympathy from the people of God, and when they do not receive it they lose faith in their profession. The believer who is fully baptized with the Holy Ghost and with fire is in perfect sympathy with all classes, grades, stations and degrees of sinners, and is thoroughly prepared to help them out of darkness into the marvellous light. The soul that is fully aroused, and is in sympathy and touch with all, can arouse a chord of sympathy in the hearts of the unsaved around him. Like begets like. The Christian who is in perfect sympathy with the sinner will produce a like feeling of sympathy in the sinner's heart for the means which are being used for his salvation. He will be drawn out into perfect sympathy with every look, every word, and every effort put forth to rescue him from the destroyer's cruel power. When the sympathy has become perfectly mutual the work has become comparatively easy and the possibility of it being effected has become an absolute certainty. He becomes at once passive and

teachable. He only wants to know what he must do in order to be saved. When the Church of God is baptized with the Holy Ghost and fire, sinners will be converted by the thousand, where they are only fancifully converted by the dozen now. It is this baptism of power that is going to bring the world to Jesus.

IT IS CHARITY THAT NEVER FAILETH.

It is power to love the poor sinner, as we love our own souls. This is the only way of reaching the masses who are perishing. This way is effectual without exception. It takes love to reach the wanderer, and bring him back to the fold. While the sinner is conscious that no person loves him he will not try to reform. He will sink lower, believing that it is impossible for him to rise, or do any better than he has been doing. There are many to draw him down, and he knows it. He becomes completely discouraged. He immediately concludes that no person loves him, that no man cares for his soul. What does such a person need, but some one to love him, and let him know it? When he

becomes fully conscious that all have not given him up, that some care for him, he takes courage, and is delighted to know that he is not utterly cast off. Does any person love me? Can it be so? are questions that come to him. When he is caused to believe it, the very thought itself will melt and move his obdurate heart. Love carries out the soul by sweet constraint after the perishing, until they are influenced, induced, persuaded and won.

Love is sure to win, it is stronger than the human heart, stronger than hell, stronger than the devil, and mighty to subdue and conquer and save all who are reached by it. It never fails. It knows nothing but victory. The soul that is baptized with the Holy Ghost will be an efficient worker in the vineyard of the Lord. The love will constrain. The love of God must be manifested to the sinner, by those who profess to have it shed abroad in their hearts, by the Holy Ghost given unto them. This is God's way of making the sinner conscious of His great love for him. He may fear and have a dread of God as the Omnipotent, but

he can only know of His love as it is manifested to him. The anointing of the Holy Ghost gives power to those who receive it, to manifest the love of God to the perishing masses around them. This is God's method of reaching the people. He commenced in that way on the day of Pentecost. He baptized one hundred and twenty with the Holy Ghost, and out of the fulness of love, they had power to tell it to the masses, and they were converted by the thousand.

Before the apostles received this mighty baptism of the Spirit they were very ordinary preachers of the Gospel, their efforts to reach the masses were almost a failure, they did not move many. Their love had not become intense. It lacked the moving power, the melting energy that belongs to those whose souls have reached a white heat by the fire of the Holy Ghost. When they were baptized with the Holy Ghost, they had love enough to reach sinners by the thousand. It gave them a boldness for Jesus, and the courage of their convictions. They were willing to endure all

things for the sake of the cause of Christ, and there was not anything too hard for them. The impelling power of the fulness of the love of God completely overcame them, and carried them through every battle to sure and complete victory. Their love for the cause of God and the salvation of the perishing, made it a delight for them to go to prison, to bear the lashes, the fetters, the stocks and the confinement. It did more than that for them, they had power to sing praises at midnight and arouse the prisoners, and cause the earth to quake, the prison doors to swing open, to get gaolers and their families converted to God. It made the service of God a supreme delight under every circumstance. They served God, obeyed His voice, and did His bidding; not because they feared Him, not because it was their duty to do so, but for the love they had for Him, and the joy it afforded them to bring glory to His name. They counted not their lives dear, and were ready to die for the cause of God. Death in any form had no dread for them. The fervency of their love for Christ, and His redemptive

glory, made it their supreme delight to suffer for Him. They had no dread of the grave, the cross, the block, the stones, or the faggots. They were kept by the power of God, through faith, ready to be revealed. The love of God was sweeter than honey in the honey-comb, and dearer than life itself. By the power of this love they could cheerfully and joyfully die for the cause of the Redeemer, and pray for their murderers.

“ Angels assist our mighty joys,
Strike all your harps of gold ;
But when you've raised your highest notes,
His love can ne'er be told.”

POWER TO PREVAIL FOR SINNERS.

It is power to pray for sinners, and thus make them feel keenly their need of Christ. It is that sympathy and love for sinners that gives us the capability to plead their cases at the throne of grace. It is power to step into their shoes and plead for them with God through the mediation of Jesus Christ. When the believer is baptized with the Holy Ghost, he can take

the sinner upon his heart, and hold him before the throne of grace, until the warming rays of the Sun of Righteousness will warm and melt his icy-cold heart. When the sinner is thus moved and attracted by the Christ, the Holy Ghost will produce conviction so deep and pungent, that he will cry out as out of the belly of hell. It is power to get down in the mud underneath the sinner, and bear him up before the throne, until the pains of hell get hold of him and he finds trouble and sorrow. When believers pray in the Spirit after being baptized with the Holy Ghost, they can so move and trouble the sinners that they cannot eat, sleep, or work. They can make it so hard for sinners to go to hell, that they will choose to turn and seek salvation. Their prayers never fall to the ground, they always reach the throne of God, and the answer comes speedily. They do not pray blindly, their prayers are indited by the Holy Ghost; they pray under direct inspiration. When the Spirit has been received in His fulness, He indites and inspires all the prayers and supplications. The soul that is baptized with the Holy Ghost does

not harp on the one string that sinners have wills and will not yield. They know that sinners have wills, but they do not believe that they are omnipotent; they bend and break their wills with their prayers, faith, appeals and exhortations. There is a kind of omnipotence in prayer which has always been irresistible. It will break through the walls of difficulty. Those who do not believe in the omnipotence of prayer will stand on the other side of the wall and whine, while those who believe go right through it. Prayer climbs the ladder, throws down the wall, removes the mountains, sounds the unbelieving heart, and puts to flight the armies of the aliens. The soul that is thoroughly baptized with the Holy Ghost knows no limits to the divine operations, and will venture to undertake anything for God.

THE SOUL-WINNER.

The baptism of the Holy Ghost prepares all who receive it to be efficient workers in the vineyard of the Lord. It is power to win souls for the Lord Jesus by the hundred. There are

many workers, but there are few soul-winners. One immediate effect of this baptism is the power to get hold of some perishing soul and lead him to Jesus. There will be a power in the experience which when told will immediately prick the sinner's heart, and lead him to inquire what he must do to be saved. Preachers of the Gospel who have been anointed will win souls by the hundred, and some who have more than ordinary ability will win them by the thousand. A Church which has been baptized with the Holy Ghost, will win souls in the ordinary services of the sanctuary, and will have a constant revival of religion. It makes all who receive it practical and successful workers in the vineyard. It is not possible for those who are under the power of the Spirit to be at ease in Zion. There will be no disposition to be idle. There will be an ambition to accomplish much for the glory of God. It is power to see how to win the most wicked sinner for Jesus, to see the possibilities of divine grace. It is more than power to see how to win sinners, it is power to lead them into the light. None will be too hard,

all things will be possible to the believer. Those who have been given up and cast off, will be brought safely into the fold. Drunkards, blasphemers, Sabbath breakers, gamblers, etc., will be rescued by the hundred. The apostles did not know the extent of their power after the day of Pentecost. They were irresistible. They could win souls everywhere in spite of the world, in spite of the devil, in spite of formalists, and in spite of governments. There was no power that could withstand them. After the day of Pentecost they could get them converted by the thousand to the Lord Jesus, where they could not get them converted by the score previous to that day. The pentecost was to them, what it is to all who receive it now, a special anointing for service.

POWER TO LEAD.

It is more than power to win souls for Jesus ; it is power to keep them in the service of God faithful and true. The trouble in the churches to-day is, not to get people converted, but to keep them after they have been converted.

The great majority of those who have been received lose their faith, love and zeal, and become backsliders. There being no place to stand on the road to heaven, they must either go forward or go back. When preachers, teachers, and leaders have never advanced or taken higher ground themselves, they are unqualified to lead the children of the Church to a higher plane of religious experience. The number who will rise superior to their teachers are but few, a large majority never hope to do anything of the kind. The believer who has been baptized with the Holy Ghost has taken higher ground, and has become qualified to lead others to the same rich experience. Having travelled over the ground, they fully understand where and how to lead others. The experience itself is the only qualification for directing the steps of others. The babes in Christ can be guided with care and certainty, and are not left to grope and wander in the wilderness, when their teachers have been baptized with the Holy Ghost. They will lead them into the blessed possession of the promised land. The baptism of power enables

those who have received it to lead the children of God to realize their need of a second great change. It is power to so sound the depths of the human heart, that the Spirit can produce the conviction for the second change so deep and pungent, that the blessing must be sought and attained. It is power to lead them on in that experience for the anointing of the Spirit for service. They will be led to see their privilege in Christ Jesus, and receive frequent baptisms, so that they will expand and develop under the mighty operations of the Spirit. Thus they are led on from strength to strength, until they become giants for God. They will have no ups nor downs, and will never have to cry my leanness, but will live on the fat of the land. This is Bible and apostolic religion, and God's method of saving a lost and ruined world. Come, oh, come, great Spirit, come and baptize us now.



HISTORY.

*"Stephen, full of faith and power, did great
wonders and miracles among the people."*

ACT vi.

HISTORY OF THE DOCTRINE.

MOST professors of religion know no difference between the blessing of entire sanctification and the baptism of the Holy Ghost. The majority of modern teachers believe that they are received simultaneously, that when the soul is sanctified that pentecostal power is received. Others have invented a theory which puts the soul that accepts it in possession of the Holy Ghost as a guide who will infallibly conduct, control and lead them in all things, independent of reason, judgment, or the Word of God. This guide is received once for all at the time the soul is entirely sanctified. Those who accept this theory must reject the teaching of Scripture, that the Holy Ghost leads all who have been converted from the moment that they receive the Spirit of adoption. "If any man have not the Spirit of Christ, he is none of of His." "As many as are led by the Spirit of God they are the sons of God," The Holy

Ghost will guide the soul into all the truth essential to salvation, from the moment that Christ has been received as the Saviour, if the believer will follow the guidance of the Spirit. He does not absolutely guide, so that there is no possibility of God's children making mistakes. He helps all the powers of the intellect, and does not supersede any power of the mind. These faculties are designed to be developed by the operation of the Spirit. The Holy Ghost is received when the soul is converted, and abides in the soul the infallible testimony that all actual sins are forgiven. He also bears testimony in the soul that the nature is entirely sanctified when that blessing is received, and will empower all who seek the baptism of power for service. Those who are not led by the Spirit from the time they are converted are backsliders. When they receive the Spirit they are only restored. This is how the doctrine of holiness is brought into disrepute. Those who have this experience are weaklings, being cut off by their theory from the baptism of the Holy Ghost. Many of them have nothing more

than the profession. God did not design that His children should be weaklings, and thus give the lie to their profession. He made provision for His children to have power. Jesus came to take away our sins and give us many baptisms of the Holy Ghost. He baptizeth with the Holy Ghost. It is not just one baptism. It is one baptism after another increasing in power, as the capacity for receiving it has been developed. The verb "baptizeth" is in the present indefinite tense, expressive of continued or repeated action, the same tense as "believeth." Each baptism received prepares the soul for receiving a greater one the next time. The more frequently the baptism is received, the greater the hungering and thirsting become. Those who have received it once know what it is, how they received it, and where it came from; and they always have a consciousness that it can be received again in greater power. Just as they use what they have received they will get more, and when they undertake great things for the Lord Jesus, the baptism will be accordingly great. There is no limit to it, just

as there is none to the power of God. He gives according to the faith of those who receive it. Thus the people of God can be equal to every occasion, and know nothing but victory. It does not make all who receive it alike, any more than it enables all who receive it to accomplish all that God designed that they should.

God intended that we should do so much more than any of us ever expected to do, that we are surprised at ourselves after we have been anointed to see what wonders we can accomplish for the Master. It enables those who receive it to do all that God intended that they should do. It makes the very best possible out of the material in us for the glory of God. There are other teachers of holiness who affirm that the apostles and disciples were not converted until the day of Pentecost. There is as much reason in one as in the other. There is no Scripture to support either theories. Did none of the patriarchs or prophets ever get converted? Were there none converted until the day of Pentecost? If so, why not the apostles of the Lord Jesus? Could the Lord Jesus cast

a legion of devils out of a man and yet not be able to save him? Jesus saved all who came to Him seeking salvation. To affirm the contrary is to pervert the Scriptures. The Scriptures present regeneration, entire sanctification, and the baptism of power, as separate, definite blessings to be definitely sought and obtained by faith. Those who hold that they are one, must have come to that conclusion without a proper investigation of the subject. It may never have occurred to them that there was such a blessing held forth as attainable, until their opinions had become fixed and they had committed themselves to some erroneous theory. Once a theory has been accepted, be it right or wrong, most people are slow to abandon it.

Commentators who are sound in Scripture exegesis and acknowledged authorities on points of doctrine, have been careful in expressing themselves on these point, they have kept them separate, and have not changed the divine order nor destroyed the spirit of the truth as it is in Jesus. Most writers on the subject of holiness have been careful and explicit, they have not

attempted to make holiness and the baptism of the Holy Ghost one and the same blessing. What God hath set apart they have not ventured to join together. When we speak of writers on the subject of holiness we need not mention any except John Wesley. While there have been many books written on this subject, especially in modern times, there has been nothing new except that which is unsound. There is nothing written that is scriptural that could not be read out of John Wesley's works.

These modern writers have been obliged to quote directly from John Wesley when they wanted to prove a point and make it acceptable to the public mind. Take from these books all the quotations from John Wesley, and there would be very little left worth reading. They have done nothing more than mystify that which was made plain by Wesley. In many instances we are obliged to read pages of these books to find what might be had by reading a single paragraph of Wesley's writing. Wesley is clear, pointed and scriptural. Every sentence is full of clear light on the subject, and scrip-

tural in its order. Everything in its right place, logical and close, clearly cut, directing the way, so that none may be deceived, who are seeking after the truth, and are intent on finding it. John Wesley's writings on the subject of holiness are clear, full and explicit. They have stood all the criticisms that have been offered, and are acknowledged, by all teachers of holiness, to be the standard. Criticism at various times has only caused the masses to read what he wrote and learn for themselves, that his teaching is based upon Scripture, that he proved every point from the Word of God. Wesley taught holiness by the commands, prayers and promises in the Word, given to God's people. He selected commands from the Old and New Testaments, but did not use any that were given by the Lord Jesus to the apostles regarding the Pentecost. They were told to tarry in the city of Jerusalem until they would be endued with power from on high. Wesley did not quote this command given by the Lord Jesus to the disciples. The question is why did he not? Simply because he knew

that they had received holiness, and this command was for the special anointing for service, which they received on the day of Pentecost.

Wesley taught that holiness was salvation from inbred sin, and he knew that the disciples were not told to wait for cleansing. He collected and quoted prayers that had been offered up for the entire sanctification of God's people, but did not intimate that any of these prayers were answered on the day of Pentecost. The Saviour had prayed for the entire sanctification of His disciples. (John xvii. 17.) He could have showed that the disciples had received that blessing on the day of Pentecost, if he had believed that entire sanctification and the Pentecost were one and the same blessing. There is no Scripture that would have suited his purpose so well, or that would have made his points so strong as these commands and prayers, if it had been right for him to have used them, to establish the doctrine. He had many good promises from both the Old and New Testaments to prove his points, but none of them were so adapted, or so full of force, as

the promises given to the apostles, if it were true that He was promising holiness. "Ye shall be baptized with the Holy Ghost not many days hence." "Ye shall receive power after that the Holy Ghost is come upon you."

These promises and their fulfilment on the day of Pentecost would have proved at once that the blessing was instantaneous, and not a gradual work. The history of the men who have professed to have received the blessing of entire sanctification, would be sufficient proof that there is a difference between entire sanctification and the baptism of power. They have not had the power that the apostles had for service. They have not achieved as great victories for the Lord Jesus. Their efforts have been comparatively fruitless, especially may it be said of holiness professors of modern times.

The number who have had similar power and success are few. John Wesley, Whitefield, Finney, Edwards, Cahey and a few others, especially of Wesley's preachers, have had similar success in the work, to that which attended the labor of the apostles. Dr. Bur-

wash has said that John Wesley was entirely sanctified at the time that he supposed that he was converted. We have strong reasons for believing this to be the truth, his life for some time previous to that date was everything that could be expected of any minister of the Gospel in self-denial, in fasting, in private devotion, and in practical efforts for the salvation of souls. He would put to shame many professors of holiness of this century, if they would compare their lives with his. When he received what he called entire sanctification, it must have been the baptism of the Holy Ghost, as they received it on the day of Pentecost. One thing is certain, if John Wesley did not receive something more than entire sanctification then, there are none who receive this blessing now, and those who profess to have received it are either deluded or they are impostors. About one half of the Methodist ministry profess to be in the enjoyment of this great blessing of entire sanctification, and if one quarter of that number are in possession of it, then it is certain that John Wesley had something more than

that which is called entire sanctification. There is not one out of every hundred, who profess to enjoy this blessing, as self-denying and devoted as John Wesley was.

John Wesley was blessed with such an overwhelming sense of God's presence and power as Christians do not expect to receive in these modern times.

"The first time I saw Mr. B. was June 2, 1758, but I scarce thought of him again till June 7, as I was walking up to Luton-Down. There an awful sense of God's presence fell upon me, and my voice grew louder and louder, in proportion to the joy of my soul, with a strong impulse to pray for the success of Mr. B.'s labors. And such a foresight did the Lord give me of what He was bringing to pass through his ministry, that I was quite overwhelmed for near an hour, till my voice was lost, and only tears remained." *Journal*, July 23, 1759, Vol. II., page 507.

This would be called excitement, hysteria, or wild-fire by most professors of holiness in this century. Most preachers of holiness would not permit their hearers to profess to have received such a manifestation of God's power. If during

some of their prayer-meetings, some one should be anointed as here expressed in the words of John Wesley as his own definite experience, he would soon have the room to himself, for both preacher and people would run out of the place. John Wesley received power to preach the Gospel of Christ. When he preached the hardest of sinners were mightily moved to repentance, they fell as dead men under the sound of his voice, which was electrified by the baptism of the Holy Ghost. Conviction was so deep and pungent, that their groans and cries for mercy and salvation could be heard afar off. He had pentecostal power, and under his preaching saints and sinners would fall down as dead men, while he described the terrors of the law, and the love of God in Christ Jesus, in redemption and salvation from sin. He was pre-eminently apostolic in faith, in love, in zeal, in enthusiasm, and in power to sound the depths of the unbelieving heart. He could win the blasphemer, the drunkard, the mocker, and those who would go for the purpose of breaking up his meetings would fall as dead men while he preached to them the Gospel.

There is not one kind of holiness for John Wesley, and another kind for the rest of us. It is certain that holiness and the baptism of the Holy Ghost and fire will not make us all Wesleys in natural ability, or endow us with certain mental or physical powers that are indispensable for the accomplishment of certain lines of work in the Master's vineyard.

Those who are sanctified wholly and baptized with the Holy Ghost and fire, can accomplish all that God designs that they should, as fully as John Wesley did.